

THE CHRISTIAN

DECEMBER 18, 1960

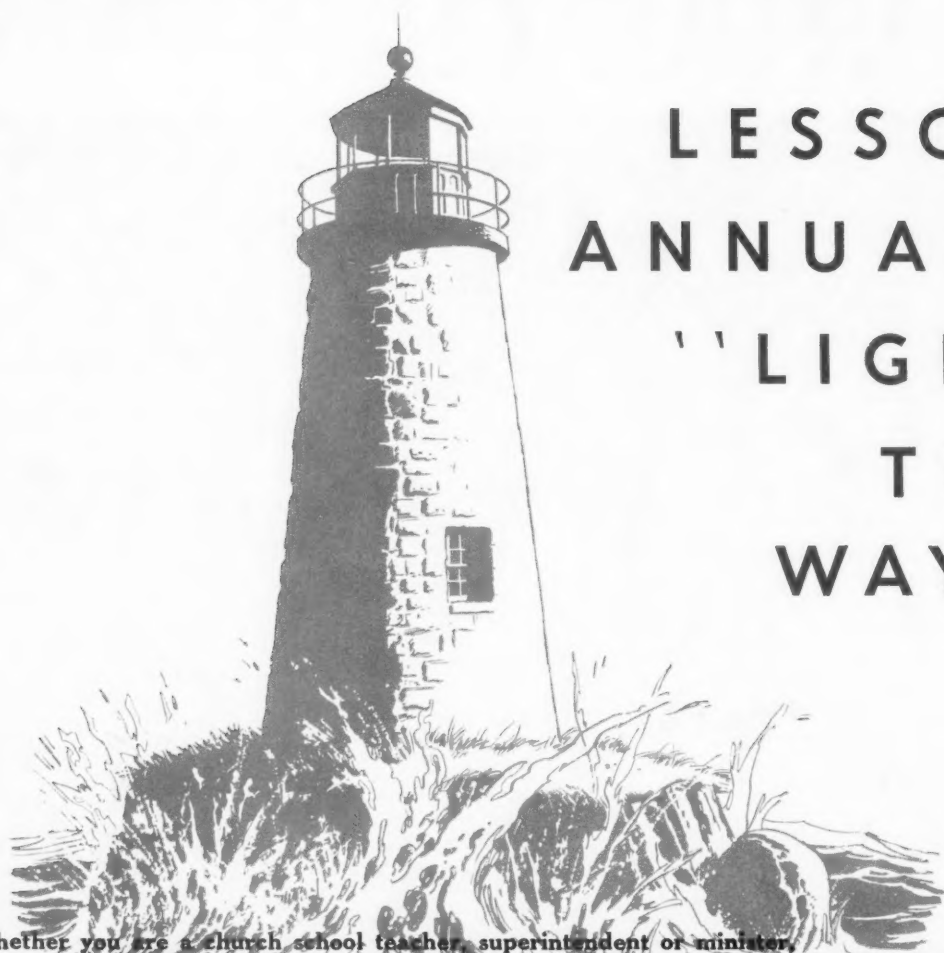


INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



CHRISTMAS WAS AN ACT OF GOD

Robert W. Burns



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This Child, Asleep

by Ellis Atkisson McDona'd

Behold, the time
Foretold is won;
The Mother holds
Her sleeping Son.

No lamp, no flower,
No moon may keep
Such beauty as
This Child, asleep;

For God has sent
From out His far
And boundless Love
This promised Star . . .

A stable has
Become His throne . . .
Oh, heart, kneel down,
He is our own.

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The Warmest Story of Christmas

by Tom Foglesong

A Faith to Live by

THE Christmas festival is deeply rooted in modern life. It is a celebration which is popular with everybody. For the children the year really begins and ends with Christmas. A time of happiness for the Christian family, Christmas is a time when everyone hopes to be at home. It means good cheer, friendliness, generosity and love, marked by shiny ornaments, soft candlelight and worship.

We never grow too old for this joyous season of the year. At this time, the poor especially are remembered with baskets of food and words of cheer. The time is loved by those who go to church, and, to a degree, by those who do not attend. Even the irreligious would not give up the Christmas celebration.

Many of us have read numerous times the four stories of the birth of Jesus as it is set forth in Matthew, Mark, Luke and John. We could not have Christmas without these Gospel stories. As I read Matthew I think of him as the historian of the four writers. He confines himself to proofs. He recited names of lineage, he relates the prophecy and tells the story of the angel and the vision of Joseph. He classifies and arranges the facts

Mr. Foglesong is pastor of Capitol Hill Christian Church, Des Moines, Iowa.

about people. And then he states simply the birth of Jesus.

Mark concerns himself very little with the childhood of Jesus, rather in his account he outlines and portrays accurately specific work of Jesus and the reasons for the results.

John, as Mark, is captured by the immortal event that brought Jesus to the world. He goes behind the tinsel and formalities and begins to preach about God's design. He shows the sublime significance of the Christ. We interpret it now by saying: "There is no Christmas without Christ." The good news is that God came down into this world. He stooped beneath the lowest roof in Bethlehem and clothed himself in the garment of our own frail flesh. God had visited the world many times before this, spiritually; but this time came in the form of a human being.

Luke is the great humanitarian, the "human interest" writer of the Bible, who gives the personal touches to the great story which make it live like a winter morning's sparkling sunlight on an ice-covered tree. The charming verses from Luke gladden our hearts.

And while they were there, the time came for her to be delivered. And she gave birth to her firstborn son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest, and on earth peace among men with whom he is pleased!" (Luke 2:6-14.)

During this Christmas season let us again read the story of the birth of the King. The life of him whose birth Christians commemorate each Christmas was all of one piece, like the seamless garment he wore. At the end of that life stands the cross. Bethlehem and Calvary must never be separated in meaning or in time.

PRAYER: O God, as we celebrate another birthday of the Child of Bethlehem, may we be one with all thy children. Grant to us, Lord we pray, the spirit of childhood, of simplicity, of truthfulness and love which was in the life of our Lord. Be thou born anew within us this day, O Christ. May thy coming make Christmas a spiritual power in the world. In Jesus' name, we pray.—AMEN.

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"We keep Christmas . . . not by our emotions but by our actions, not by our feelings but by our deeds."

Christmas Was An Act of God

by Robert W. Burns



Luoma Photo

TO MARY, Christmas was an act of God. It was the mighty deed of God made known through her. It was something real, meaning to her a total reorganization of her life. It has changed the attitude of our race more than any other single incident in the life of humankind.

In the first chapter of the Gospel according to Luke is the song of Mary, a part of which reads: "My soul magnifies the Lord, and my spirit rejoices in God my Savior . . . for he who is mighty has done great things for me, and holy is his name." (*Luke 1:46, 47, 49.*)

We can understand only out of our own experience. Sometimes when I try to share what is spiritually real to me with other people, it becomes a bafflingly difficult task because there

is nothing in their experience to which I can appeal. Here is the problem God had when he wanted to make spiritual values real to us in the birth of Christ.

Imagine it is Christmas Day and you are in a home where children are playing on the floor with toys. A little boy is playing with lead soldiers and a little girl with her doll. Suppose that you say to the children, "Do you want those little soldiers to come alive? Do you want that dolly really to live?"

Of course you and I are not magicians and we cannot make toy soldiers come alive and plastic dolls to cry and speak and move as human babies. But why does a child want toys to live? Why does a child spend almost endless hours fancying the toys really are alive? The boy marches them back and forth and dreams that he is a general and this is the army. The little girl imagines that she is a mother and the doll is her baby.

Why did God want man to live in the first place? And having made one, why did he make another? God wanted life that could share his life, so he created us in his own image. God is not in our image, we are created in God's image. We are like God. We can become alive as God is alive.

Going back again to the children playing on Christmas Day, this is a way of understanding how God deals with us. Here is a chance a child would take. Suppose the little toy soldier should come alive, look up as the child played with him and snarl defiance at the child. The child would say in a childish way, "Oh, I can make these little ones behave; I can coerce them to do what I want them to do. I can force them into the sort of behavior I want them to have."

He would say that because he really wants nothing but toys. He wants them really as little lead soldiers marching to his

Adapted from a sermon preached by the minister of Peachtree Christian Church, Atlanta, Georgia.

command, or the little girl wants just a docile doll, doing what she wants it to do because she can make it do it.

That isn't what God wants, though. God wants a family of free and uncoerced and loving humans who will voluntarily share his life. This is God's purpose in creating man and this is the purpose of God in Christmas that he might reconcile man when he is estranged from him and help man to love him again.

God's love had to be shown by something that God did. It was only by entering into human life and becoming such as we are, that spiritual reality could become real to us. Christmas stands not for what God said, nor for the way God felt toward us. To understand the love of God we must see what God did at Christmas and what God does day by day for us.

The purpose of Christ's coming was to win men's free consent to love God without forcing us, without any sense of coercing us. If you have ever dealt with people in the area of motives, you understand this problem. How do you get people to want to do what they ought to do? How do you win their voluntary consent to do the things that need to be done?

You can stand over a child when it's little; you can coerce it in youth when it is growing up, but someday every child will stand upon his own feet and the wise parent will use the minimum force in order that love may share the purposes of the parent.

In that interesting little book *The Screwtape Letters*, C. S. Lewis portrays one of the senior devils writing to his nephew in hell and giving his nephew some sage advice on how devils ought to behave and helping devils to understand how really to raise the maximum possible amount of hell.

Here is the senior devil's counsel to his nephew: "Remember, disgusting as it may seem to you, God really loves those weak and filthy human vermin that crawl

the earth. Hateful as it may seem to you, he really wants them finally happy. That's why God did that treacherous thing we here in hell will never understand: cut them loose from his control, put human beings on their own in so many dangerous ways, took some of his own freedom and slipped it into their beastly little hearts. That's why he's so mysterious with them, and plays his awful game of hide and go-seek with them. He wants something more than their obedience. His master plan is to win from them the free unforced recognition of his love, and the free unforced and glad response to it!"

How else could God secure this than by coming personally in human form so that those who saw him in the flesh might forever understand what God is really like?

If we had lived two thousand years ago, you and I would have had many problems trying to understand the spiritual reality of Christ. If we had heard him speak, "Love your enemies and pray for those who persecute you," we would have said at once, "How can I love Herod, how can I love Caesar, how can I love Judas, how can I love a thousand other people such as these?" But loving people is not an emotion. Loving people is a willingness to act. It is an attitude of good will. God's love for us doesn't mean that he always likes what we do. God's love for us means he is always ready to help us to be and to do our best.

An early church Father wrote: "Behold, how these Christians love one another," he did not mean that they always liked each other. When it was written that our Lord himself said, "By this shall all men know that you are my disciples, if you have love one for another," it does not mean that Jesus expected us to be so unreal and pretending in life that we always like everybody. That is utter nonsense. He meant that we are to be willing to do whatever we can to help each other.

We keep Christmas, therefore,

not by our emotions but by our actions, not by our feelings but by our deeds.

We have not understood even the beginning of what Christmas ought to mean. You and I know people whom we find difficult to like. Think back in your mind of those who really arouse the worst in you.

How can you help such people? How can you do something to help them to live up to their best? You'll never improve them by disapproving of them. There is only one way. It is the method of God himself when he sent his Son. Find something that will help make spiritual realities real to that person. Do something to help him.

Here is the basic truth: We love, emotionally, the people for whom we do things. Feeling is the consequence of action, not the reverse. In the church this is what counts.

This Christmas, Christ is saying to us, "Do you really love me and what are you doing about it?" "Do you love your neighbor and what are you doing for him?" In the apartment above or below, the people next door and those across the street, the men and women you work with day by day, the people you see all around the city, everybody—what are you doing to help these people?

Here is where our whole religious life breaks down. We imagine that religion is a lot of blue sky emotion and what we feel about things, when, from the very beginning of our Christian faith, religious reality must be expressed and confirmed in what we do.

Christmas was an act of God. We keep our Christmas Christian as we do something for those around us, as we seek to express our religion in some act of sustained, practical kindness, some gathering insight of other folks' viewpoint, some effort to understand what we do not now understand—this action makes for reality in our Christian life. When we have really done this, then the mighty act of God becomes real again.

Editorials

"The Christian" in 1961

SEVERAL new faces will make their appearance in our pages in 1961, and some of the old ones will be freshly presented. A sketch of what we are planning to do is in order. In the "Decade of Decision" we have some plans in the editorial offices of *The Christian* that will at least carry us well through 1961.

"We've Been Asked"

The editor's mail contains many letters asking what the various agencies in the brotherhood are doing, why they are doing it, why they don't do something else and such questions. We usually venture an answer, according to our knowledge or lack of it. When we asked a number of agency heads if they would accept letters from the editor beginning, "We've been asked . . . would you like to answer?" they all responded in the affirmative. So, it shall be.

Write your questions to the editor. They will be sent to the proper persons for comment. They may imply agreement or disagreement with existing policies, but they should certainly be "honest questions," seeking answers that will help the writer and the readers to serve the Lord better.

Advance Copy

Richard E. Lentz is one of our old and valued columnists who will have a new face. He has just become executive director of Church-wide Leadership Development in the department of Christian education of The United Christian Missionary Society. What is more needed than willing workers, adequately trained for their tasks?

Fortunately, Mr. Lentz is to stay with us, presenting a page of *Advance Copy* on alternate weeks—church leadership plans and personalities, leadership events that are coming, stories of local churches that are doing things.

Thoughts in the Night Rhyme and Reason

Two of the best known Disciples, Frank J. Pippin and Kelly O'Neill, are offering our readers columns like those they have written for the newspapers in their own cities.

Now retired from a long-time pastorate in Central Christian Church, Denver, Colo., Mr. O'Neill will be writing his *Rhyme and Reason*. Alternating with him, Mr. Pippin, min-

ister of Community Christian Church, Kansas City, Mo., for 15 years, will present his *Thoughts in the Night*.

These two sensitive souls, quite different in theme and style, will rapidly win a host of readers.

Disciple Personalities

Have you ever wondered if any of the popular persons of sport, stage and business were members of the Christian Church? Professor A. T. DeGroot of Texas Christian University, has enough answers to take you through 1961, every other week. These pictures and short sketches, also available on colored slides from the genial history professor, are certain to interest you.

Consulting the Pastor

Professor Charles F. Kemp's popular column will appear in a new format. He will cover a wider range of emphases by using four sections in each column, one for a scriptural exposition, one for answering a pastoral question, one for a case study, one to relate psychology and religion. The pattern will be varied in this twice-monthly presentation as the need arises.

Still More

Carl R. Brown, the Cleveland realtor who writes *Just Among Us Lay Folks*, will be bringing his remarks and findings even closer to the needs of all.

Robert Fangmeier will have a column a month in which to continue his careful comment on social issues and what he believes Christ and the church have to say about them.

Your Building Questions may be answered in the format of the "We've Been Asked" page. They will be answered somewhere.

Due to popular requests we will have a column of Classified ads to provide an economical rate for churches and individuals who do not use the regular advertising format.

And, "what about Davy's page?" to quote the most asked question in recent months. Well, we have had a score of volunteers, another score of recommendations, and a few thoughts of our own, for a future question page. *No one will take Dr. Davison's place*, we all know that. We will have a page in the near future where you can get useful answers to your problems.

There's more! How do you like it?



A TOTAL of 153 children received care in foster homes last year through the National Benevolent Association's children's homes, such as the one shown here under the supervision of the St. Louis Christian Home.

OFFICERS OF the new board of the Woodhaven Christian Home for Exceptional Children, to be erected near Columbia, Mo., are shown at their first meeting last October: (from left) Warren Conner, Columbia, Mo., secretary; Norman S. Ellington, St. Louis, treasurer and chairman of the finance and budget committee; Romans Smith, Kansas City, Mo., chairman; and Judge Cullen Coil, Jefferson City, Mo., vice-chairman. This nineteenth NBA home will be operated with medical and educational assistance of the University of Missouri. Charles M. Palmer, of St. Louis, is the administrator-elect.



BENEVOLENCE MEANS PEOPLE

DURING the Decade of Decision, Disciples are moving into one total program of Christian benevolence. In order to simplify the approach to the churches this has involved establishment by the National Benevolent Association of the Christian Churches (Disciples of Christ) of a national and inclusive budget and operating fund by which every phase of NBA's program and services operate as a part of the whole.

Benevolence in local churches is just one portion of the world outreach concern. This new benevolence procedure provides our churches and members with an opportunity to enlarge our vision and help Disciples to realize that benevolence concerns have as much claim on the generosity of the church as missions in Africa or elsewhere.

Orval D. Peterson

President
National Benevolent Association
of the Christian Churches



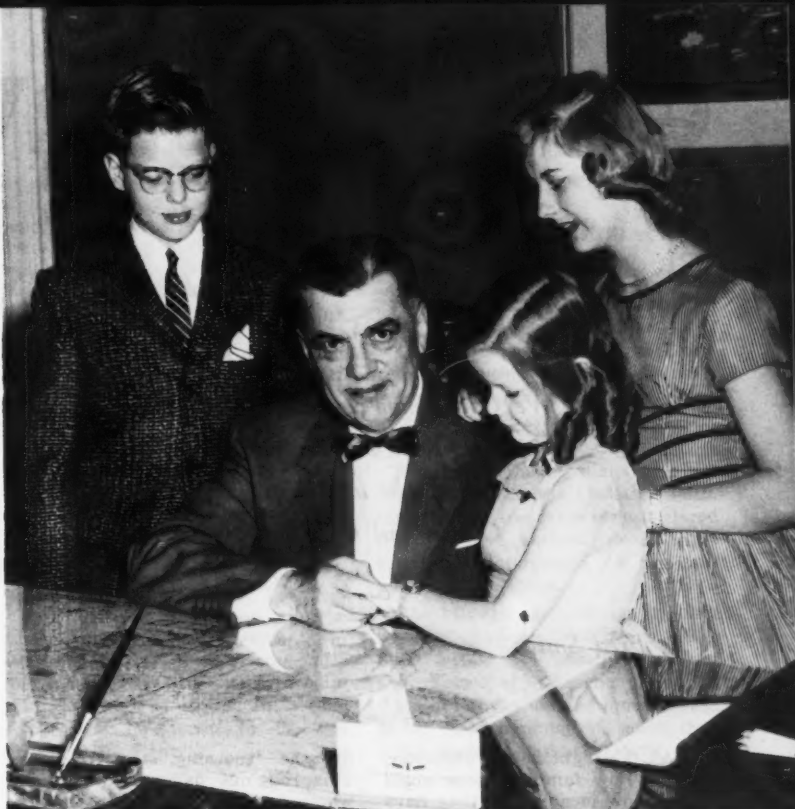


TWO RESIDENTS of the Northwestern Christian Home at Beaverton, suburb of Portland, Ore., are John Bredehoft, 89, and his wife, Dillie Bredehoft, 86. They were married at the home in 1957. He has learned to play the accordion and to use the typewriter during recent years. A total of 783 older persons were cared for in ten NBA homes last year.



THE FIRST COTTAGE erected at the Lenoir Memorial Home, at Columbia, Mo., shown here, was occupied in October by Miss Veda Harrah and Dr. Jennie V. Fleming, retired missionaries to India, and Dr. Fleming's sister, Miss Ann Fleming.

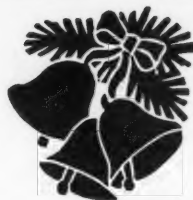
GRAY LADIES, members of Christian churches who have been trained by the Red Cross, provide helpful services at the Juliette Fowler Homes in Dallas. Each volunteer gives one morning a week at the Homes. This photo shows a group of workers checking their schedule.



A CHILDREN'S COMMITTEE from the Colorado Christian Home for children in Denver calls on the city's Mayor Richard Y. Batterton to thank him for the children's party which he gives each Christmas. A longtime Disciple, he is a member of the NBA's Rocky Mountain Area Benevolence Board which oversees the Colorado Christian Home and has planned the Kansas Christian Home for the aging at Newton.

MRS. RHODA B. STRATTON, 77, a great-grandmother, resident of the Kennedy Memorial Christian Home, a national pay-type home at Martinsville, Ind., operated a seven-ton bulldozer near Cleveland, Ohio, last spring. She always had the urge to drive one and "haven't had this much fun in years," she said. Fulfilling this ambition did not stop her, however, for she flew to Germany in September for a two-month visit with a son.





The Night Before Christmas

*We Can Know Him . . .
The Real Reason for
Our Light and Tinsel,
Carols and Gifts*

by R. Fred Smith

TWAS the night before Christmas . . . How familiar these words and yet how meaningless they have come to be for us in this age of commercialism. As I heard the wee voice recite them over again, it came to me suddenly that it really was the night before Christmas.

Remembering the words of Isaiah (9:2) and similar words in the Gospel story according to Matthew, I began to turn over in my mind this truth: "The people who walked in darkness have seen a great light; those who dwell in a land of deep darkness, on them has light shined."

But, Isaiah went further to tell us why—because "For to us a child is born, to us a son is given; and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Truly, it was night until Christ came to dispel the darkness that filled the world—a darkness blacker than a thousand midnights—the darkness of despair and sin. Let's take flight now and go back to that era of darkness to see the night that existed before Christmas.

First, we see upon arrival that the appalling night of religious darkness had settled upon the world. There was no light from God, no prophet had arisen for 400 years, and there was no strong son of God to cry above the noise of sin "thus says the Lord." The heavens were as brass and life was lived only in a waning light of expectation and hope

R. Fred Smith is pastor of Hillsboro Christian Church, Tampa, Florida.

for the "morning star" to arise. This religious darkness was made worse because the priests had become pietists and personal gain meant more than serving God. Indeed, a religious night had settled upon the world.

It was a time of moral darkness. With the worship of one God on the decrease, the worship of many gods came in. Close on the heels of idolatry came adultery, fornication, the priestess and the groves of evil cults. As a result, a woman became the chattel of a man and the night deepened!

It becomes evident that this night was a night of inhumanity—man's inhumanity to man. War was a game, the sport of kings and princes. As a result human life became the cheapest commodity. Baby girls and malformed children were left on the hillside to die. The elderly, the blind and the leper were expendable. In the dark of the night of inhumanity, the cry of death could clearly be heard.

What darker night could be imagined than this which existed before that first Christmas night! Thank God that "When the time had fully come, God sent forth his Son . . ." (Gal. 4:4) to shatter the darkness which surrounded our lives with the light of the world.

Malachi spoke of the event as the "sun of righteousness shall rise, with healing in its wings." John described it thus: "For God so loved the world, that he gave his only Son . . ." It is not strange that a star of the brightest magnitude left its path and moved across a divinely

charted sky to herald the rising of the "sun of righteousness!"

What a difference it has made in our own hearts and in our world! For a season, at least, every man will be our brother, every heartache will be acutely felt and shared, every need of another becomes our own. This is true because the light of love came in Christ to cast out the darkness of malice, greed and hatred.

A great light of salvation has been sent into our world to pierce the darkness of despair. Paul described it in these words: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich" (2 Cor. 8:9).

That is the light of salvation that flashed in Bethlehem and in Jerusalem, and finally on Calvary, the light of God's free gift made available to us. We ought to join in the great doxology of praise, "Thanks be to God for his inexpressible gift!" (2 Cor. 9:15).

Yes, it was the night before Christmas. We in this tinsel, light-filled age fail to realize the facts but "The people who walked in darkness have seen a great light . . ." and we now can know him who is the light of the world. That is the real reason for our light and tinsel, our carols and gifts—because where all was darkness there is now light in Christ!

Photo by H. Armstrong Roberts





Murray S. Stedman, Jr., Named to NCC Position

NEW YORK, N. Y.—Dr. Murray S. Stedman, Jr., has been appointed general director of interpretation for the National Council of Churches, effective January 1, 1961.

In making the announcement, Dr. Roy G. Ross, National Council general secretary, said that Dr. Stedman would assume leadership in developing a program for public interpretation of the ecumenical movement and of the National Council of Churches. He will coordinate and give administrative guidance to the several interpretative operations of the council already functioning.

This position was formerly held by James W. Wine, who resigned to take up political public relations duties in Washington, D. C.

Dr. Ross pointed out that Dr. Stedman, for the last three years director of the Office of Information, United Presbyterian Church, USA, brings to his new position wide experience in the field. A Presbyterian elder, he is a layman who has been active in the affairs of his own church.

Medical Specialists Volunteer for HOPE

WASHINGTON, D. C.—American medical specialists from all parts of the country have volunteered to give up the comforts of the highest standard of living on earth to serve on the front lines of peace in Southeast Asia, it was announced here today by Dr. William B. Walsh, president of Project HOPE.

Dr. Walsh, a Washington, D. C., internist and heart specialist, said that there is a waiting list of over 200 American medical personnel who have volunteered to serve on board the good ship HOPE, the American hospital ship currently in Surabaya, Indonesia.

Sect Leaders Claim 'God Has Changed His Plans'

BERLIN—Germany's largest sect is presently going through a severe crisis which may result in a substantial loss of membership.

Calling itself the New Apostolic Church, the group was gravely shaken by the recent death of its

head, "Arch Apostle" Johann Gottfried Bischoff, at the age of 90, who had pronounced for years that he would not die and that Jesus Christ would return to earth during his lifetime. The dogma of Bischoff's immortality had become one of the chief pillars of the group's belief and had been willingly accepted by his adherents.

At present numbering more than 500,000 members, including about 100,000 in German speaking countries other than Germany itself, the sect has had a mushrooming growth during the past decades. Founded in the last century, the group claimed a membership of 138,000 in 1925.

Meanwhile, a new Arch Apostle, Walter Schmidt of Neuemuehle in Westphalia, has been elected. He and his apostles are trying to calm their followers by stating that "God, for reasons unknown to us, has changed His plans."

Episcopalians Reaffirm Their Faith in Creeds

DALLAS, TEXAS—Bishops of the Protestant Episcopal Church issued a 4,000-word pastoral letter at their annual meeting here which reaffirmed the Apostles' and Nicene Creeds "as the symbols of the rock of our faith."

Reminding Episcopalians of their roots in the historic Christian faith, the letter at the same time declared that the two ancient creeds must always be interpreted on the language of the times.

The 14-page pastoral was the first by the Episcopalians since 1958. Such letters are usually issued at the Episcopal Church's triennial General Convention and must be read in all the denomination's more than 7,000 churches within 30 days.



Photo by A. Tschumakow

SOSHIHIRO SASAKI from Japan is on his first visit to the United States telling the remarkable story of his new life as a Christian worker and the development of a rehabilitation project sponsored by Japan Church World Service. Albert W. Farmer (left), national CROP director and a Christian church minister, has worked closely with Mr. Sasaki in this agricultural project to which CROP has sent more than 20 tons of pasture seed. Sasaki, once a Buddhist follower and a pilot in the Imperial Army of Japan, is now a Christian and a dedicated lay worker who as director of a dairy demonstration project has in large part been responsible for the successful relocation of pioneer farmers on sub-marginal land in northern Japan.

NEWS IN BRIEF

CONNECTICUT CONTINUES BIRTH CONTROL BAN

HARTFORD, CONN.—In a unanimous decision, the Connecticut Supreme Court of Errors upheld the constitutionality of the state's 81-year-old law which bans the dissemination of birth control information.

The five-member court backed a New Haven Superior Court decision that rejected a complaint brought by Mr. and Mrs. David M. Trubek, students at the Yale University Law School, who argued, in essence, that they had the right to determine when they were ready to have children.

BAPTISTS GROWING

NEW YORK—Membership of the American Baptist Convention has been increasing at the rate of 11,549 members per year since 1955, reaching a total of 1,548,795 at the end of 1959.

PA. COUNCIL CENTER

HARRISBURG, PA.—Ground was broken here for the new \$400,000 Pennsylvania United Church Center, on which construction is expected to begin early in 1961. Sponsored by the Pennsylvania Council of Churches, the center will provide office facilities, meeting rooms, a chapel auditorium, cafeteria and service space for related agencies occupying the building.

BIBLES FOR TRIBES

SANTA ANA, CALIF.—Wycliffe Bible Translators announced plans here to advance the group's work into the still Bibleless tribes of West Africa. The advance will soon be launched in one of four West African countries: Ghana, Sierra Leone, Portuguese Guinea, or Liberia.

RACE PROGRAM

WASHINGTON, D. C.—A large-scale four-year program of race relations under auspices of two Methodist Church agencies and designed to involve more than 1,000,000 Methodists, will get under way with an orientation conference for 200 leaders at Louisville, Ky., March 20-24, 1961.

CHURCH CONSOLIDATION

DENVER, COLO.—Consolidation of small rural churches into large and active parishes to meet the needs of modern town and country life was urged here by speakers at the annual National Convocation on the Church in Town and Country.

Attended by nearly 500 rural church work leaders from 21 denominations, the meeting was sponsored by the National Council of Churches' Department of Town and Country Church in cooperation with the Denver Area and Colorado Councils of Churches.

METHODIST GROWTH

CHICAGO—Membership in The Methodist Church in the United States, Puerto Rico and Cuba rose 95,281 to a total of 9,910,741 in the year ending May 31, according to latest official figures released here.

RIAL PROCLAMATIONS

NEW YORK—Governors of 30 states proclaimed November as Religion in American Life Month.

The governors urged "that regular family attendance in a house of worship be an essential part of this observance."

A national campaign, backed by \$8,000,000 worth of donated advertising, in November throughout the country urged support for the efforts of all churches and synagogues.

LIQUOR AD ISSUE

OKLAHOMA CITY—The Oklahoma State Supreme Court has refused to take original jurisdiction in a mandamus action filed against the state Alcohol Beverage Control Board, by the Sooner Alcohol-Narcotics Education, Inc. (SANE), in an effort to stop liquor advertising in the state.

The action was filed with the high court without having been heard in district court. Ross J. McLennan, executive secretary for the dry group, said attorneys for SANE will file the action in district court "immediately."

Communists Take Over Wartburg Castle



—RNS

WARTBURG CASTLE at Eisenach, East Germany, famed Thuringian refuge of Martin Luther, has now come under the control of Dr. Karl Hossinger, known as a loyal member of the Communist Party in East Germany. As the new director of the Wartburg Foundation, Dr. Hossinger succeeds Dr. Siegfried Asche, who after eight years in the post recently fled to West Germany, claiming that nonpolitical and free scientific work no longer was possible under the Communist Soviet Zone regime.

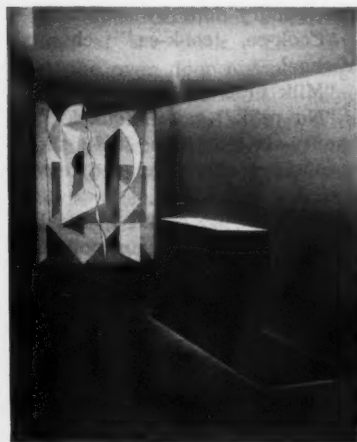


by the Associate Editor

■ UN Room of Quiet

The corridors and committee rooms at United Nations headquarters are alive with footsteps and conversation as many thousands gather in this place to see, to learn about the ways of peace.

In the midst of all this is "a room of quiet," the United Nations Medi-



United Nations Photo

cracy Room, "devoted to peace and those who are giving their lives for peace," a place "where only thoughts should speak."

The leaflet describing the room expresses the purpose of the quiet place: "It has been the aim to create in this small room a place where the doors may be opened to the infinite lands of thought and prayer."

Conventional religious symbols are not used in the place of quiet. A shaft of light strikes the shimmering surface of solid rock in the center of the room—a symbol of how the light of the skies gives life to the earth on which we stand, a symbol to many of us of how the light of the spirit gives life to matter.

The stone altar, dedicated to God, stands as a reminder of "the firm and permanent in a world of movement and change." A block of iron ore there is described as having the weight and solidity of the everlasting . . . "a reminder of that cornerstone of endurance and faith on which all human endeavor must be based."

The final two paragraphs beautifully bring together thoughts which came to the Christian who penned the words—Dag Hammarskjöld, Sec-

retary General of the United Nations:

"The shaft of light strikes the stone in a room of utter simplicity. There are no other symbols, there is nothing to distract our attention or to break in on the stillness within ourselves. When our eyes travel from these symbols to the front wall, they meet a simple pattern opening up the room to the harmony, the freedom and balance of space."

"There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in the center of stillness."

"Mediocrity Menace"

"A demoralizing force has struck at the very roots of the American way of life," said Nathaniel Leverone, a trustee of Culver-Stockton College and chairman of the Automatic Canteen Co., of America.

In a recent issue of *VIEW*, a petite monthly periodical published by the college, Leverone says this force "brainwashes the young," "destroys initiative in industry . . . frustrates the ambitious . . . impedes our nation's progress . . . and is a threat to our very existence in years to come."

What is it? This force, according to the business executive, is "the enthronement of mediocrity as the pattern to which all must conform."

Mr. Leverone warns against the possibility of a "beginning of decadence" of which this nation has been accused by its envious rivals. "Certainly, the spread of the worship of mediocrity and evading of responsibility and opportunity can lead to decadence," he said.

He called for a recognition of the danger in these ways: "Let our teachers strive to inspire the youth of our nation to excel for the sake of excelling. Let them reinstate the spirit of competition. We must eliminate the too broad interpretation of 'all men are created equal' as it is presently defined 'to restrict everyone to a pattern.'"

Did You Know?

DID YOU KNOW that Methodists will again outnumber members of other communions in the United States Senate in the 87th Congress? They will have 19 members and the

Baptists will have 15, followed closely by the Episcopalians, with 14.

The new Senate will have 87 Protestants, 11 Roman Catholics and two Jewish members.

At press time a count was not yet made for a "religious census" of the House of Representatives.

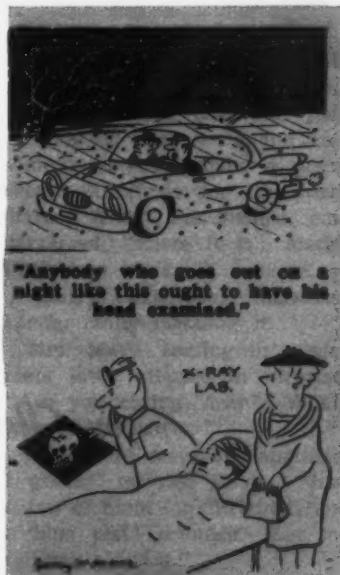
The Disciples will have only two senators in the 87th Congress: Oren Long (Dem., Hawaii) and J. W. Fulbright (Dem., Ark.). The newly elected vice-president is a Disciple.

DID YOU KNOW that governors of 30 states proclaimed November as Religion in American Life month? The RIAL program, backed by Disciples through the International Convention Assembly, is for the purpose of increasing worship attendance. The governors urged "that regular family attendance in a house of worship be an essential part of this observance."

DID YOU KNOW that President Eisenhower asked Americans, in his Thanksgiving Day Proclamation, not only to give thanks for "our blessings" but also to support all efforts to provide food for needy people overseas.

The President urged all Americans "to give grateful thought to the observance of this day." He added: "Furthermore, I call upon our people, while giving thanks for our blessings, to direct their thoughts to the peoples of other lands less fortunate than we."

● When the International Convention Assembly was held in Louisville it was the sixth time an assembly has been held in that city during the past 100 years. Conventions were held there in 1869, 1872, 1875, 1880 and 1889.





by Ellen Mercer

THE alarm would pick the week before Christmas to go on strike!" muttered Linda, half to herself and half to Michael and the kitchen. Michael banged his spoon against his high-chair in happy response, and the kitchen produced a cacophony of noises. A load of laundry chugged up and down in the washing machine; the percolator emitted steam and a gurgle; and the mixer whirled away at a batch of cookies. "Ken didn't have a proper breakfast, and I'll never get all these cookies and the laundry done by noon."

"Cook-ee, cook-ee," chanted Michael.

"Milk first."

"No milk," said Michael. At twenty-six months he had a short vocabulary and a large determination.

"No milk, no cookie," said his mother firmly, shutting off the mixer and beginning to get out cookie sheets.

As soon as her eye left him Michael upended his glass with a little crow of fiendish glee.

"Michael Barrett Compton!" Linda clamped her lips firmly, grabbed a sponge and grimly wiped up the mess. She mopped milk from her son, and swung him to the floor.

"Cook-ee!"

"No." She ignored his pout and began to spoon blobs of dough onto the cookie sheets. She just didn't have time to make fancy cut-outs. "Three dozen cookies for a school party with only a day's notice!" She dodged Michael and the collection of pans he'd pulled from the cabinet and stuck the first pan of cookies into the oven.

After pouring a cup of coffee, she transferred laundry to the dryer. "If I start another thing just as soon as one finishes I may get through after all."

Then, as she reached for the coffee cup, the phone rang. "Oh, Linda, I'm so glad you are home. This is Helen Macy. Mrs. Howard has to go to Baryton on business, and she won't have time to be at the Dress and Jeans center this morning. It's

just from ten to twelve today. I'll look in about eleven-thirty to help you finish up. Marion is in the seventh grade Christmas program this morning or I'd do it all myself."

"But, Mrs. Macy. . . ."

"I'm sorry to bother you so late, my dear, but we know we can always count on you."

"Thank you, but. . . . Oh, she hung up!" Linda scowled at the phone and then did a dash and slide back to the kitchen—just too late. The first sheet of cookies was burned!

She sighed and shot a hurried glance at the clock. Tins rattled, the oven door bumped, zippers snicked on Michael's snow suit, the door closed. Then, with a slithery scrunch Linda scraped frost from the car windshield. "Linda Lee's costume is still just basted together," she worried. "I wish they had decided the first graders were too young to be angels. And I am going to be late, Michael!"

"Gram-ma," said Michael, wiggling in his strapped seat.

"Yes. Gramma is going to keep you."

"Cook-ee," agreed Michael happily.

The Dress and Jeans drive was a joint project of the Woman's Club and Child Study Club to provide a new dress or pair of jeans and plaid shirt for every needy girl and boy in the county. The Chamber of Commerce had lent a small office room for the distribution. Linda was ten minutes late, and a stout woman in a purple hat was frowningly waiting.

"Good morning. May I help you?"

"Yes. Our circle has a family to help."

"Do you have their sizes?"

The woman dug in her leather purse for the list, and Linda assembled a pile of clothes. "Don't you think the colors are pretty?" she asked.

"Oh, yes, but that doesn't matter. People like this won't take any care of them, and they'll be torn and dirty in a week." The lady buttoned up her fur coat,

took her box and departed, leaving Linda feeling as gray as the morning.

Three more women entered, chattering of the party they were going to in the evening and in too much of a rush to care about the color or style of the dresses and shirts.

Two men from the Lions Club handed her four lists to fill while they went to buy toys for their chosen families, and her supply of clothes was almost gone by eleven-thirty. "How many families are there this year?" asked one of the Lions.

"About three hundred, the Welfare Board tells us. There are more because of the plant lay-offs."

"Yes. It's too bad we have to do this. We ought to be finding jobs for more men. Well, Merry Christmas."

"Merry Christmas," answered Linda, realizing with surprise that this was the first time she had heard the words all day and wishing that she truly felt like saying them. Then she glanced at her watch. "There is that costume still to finish and the tree to trim—I do hope Kenneth remembers to get one—and maybe I can get a new box of ornaments at the ten-cent store before I pick up Michael. I hope Mother hasn't fed him cookies and spoiled his lunch. And Mrs. Macy is late! I just knew she would be. Next year I won't have anything to do with this project!"

She began to fold up paper bags and stack pasteboard boxes together. Mrs. Anderson at the Welfare Board had asked that boxes be packed for five families for whom the city workers were providing Christmas. That would take the last of the jeans and most of the dresses. She began to make the piles, checking off sizes on the list.

"Am I too late?" The question surprised Linda, who had been sunk in her own gloomy thoughts.

"Too late? We have a few dresses left, and the office doesn't close until noon."

Linda looked up at the young woman who stood in the doorway. She wore a plain blue coat and had a flowered scarf tied around her hair. "Oh . . . no," she stammered. "I mean I have a dress to give. Is it too late to give it?"

"No, not at all. What size is it?"

"Fourteen." The donor sighed with relief.

"That is just the size I need for this pile here." Linda took the paper bag the girl held out and opened it. "What a pretty blue! Did you make this?"

"Yes. I'm so glad I wasn't too late. This has been such a busy Christmas."

"Yes, I know," agreed Linda, holding up the dress to admire it.

"Bill, he's my husband, was laid off for a while, and we didn't have the money for the material, and then things just seemed to pile up, but I got that dress made last night. It's a promise, you see."

"A promise?" Linda began to fold the dress, half paying attention.

"Yes. Six years ago I was one of the girls you all gave clothes to. A blue plaid dress, it was. The prettiest dress I'd ever had. I was going to quit school that year. I didn't have anything but an old pair of my brother's jeans to wear and a couple of old blouses, and I wasn't going to school in them. And then that dress came in the Christmas box. And I promised God that just as soon as I grew up and had some money I'd make a dress every Christmas for the dress drive. Well," she flushed, embarrassed, "There it is. Merry Christmas, ma'am."

"Merry Christmas!" answered Linda, really meaning it.

Mrs. Macy, coming in a moment later, stopped in surprise. "Are you crying, dear? Whatever is the matter?"

"They are tears of happiness, I guess," grinned Linda. "Just a few of them for Christmas and a blue plaid promise. Let me tell you about it."

The Greatest Gift



“Where the Scriptures Speak . . .” by the Editor

Scripture: Luke 2:8-20

ONCE more we come to the day when we celebrate the birth of Jesus and to the last Sunday in the year. It is a wonderful thing that our minds do not completely lose the approach of childhood when we become adult. We can retain both attitudes toward life at the same time.

This is especially true regarding the Christian religion. Normally, we think of the birth of Jesus as being a part of his life which children can understand best. We celebrate the season with great joy and the exchange of gifts which bring pleasure to each other.

Easter is more difficult to understand, even for the adult mind, although it must be considered the center of our Christian faith. The birth of a great teacher would have remained simply a pleasant fact of history if it had not been for the resurrection. This fact places Jesus in his destined place as the Son of God and the Savior of men.

We can look back on both events and it is easy for us to see that the birth of Jesus was indeed God's greatest gift, as the title of our lesson has it today. He had revealed himself through nature, through king, priest and prophet, but man never had the opportunity to comprehend the fullness of God and the promises of God until he saw God in Jesus Christ.

Many incidents surrounded the birth of Jesus, and each of them which has been recorded in scripture is familiar to us. The text today concerns the shepherds “keeping watch over their flock by night.” (Luke 2:8.) The fact that the shepherds were in the fields with their flocks gives us

an opportunity to say something about the season and the time which we celebrate as the birth of Jesus. It is said that the flocks were not in the fields from the end of November until the beginning of spring. Why, therefore, do we celebrate Dec. 25 as Christmas Day? The answer is that the early church changed the celebration to December 25 because it was already a holiday in the Roman world. This gave the Christians the opportunity to give the day significance for their own purposes and to advertise the fact that a Savior had indeed been born.

It might surprise some of the readers, but I get letters every year at Christmas time, as well as at Easter time, offering all the reasons why the church ought not to celebrate these two holidays, since they were once pagan holidays. It is my conviction that pointing up the significant events in the life of our Lord has made the church stronger and

given it a particular witness to the world at a time which was once only a pagan festival. However, we ought to remind ourselves that we do not really know the dates, so far as our calendar is concerned, and it is of no consequence to us that we do not know them.

When the angel of the Lord appeared to the shepherds, “they were filled with fear.” This is an instance when the word “fear” is used just as we would use it. Quite often, as we have pointed out many times, the word means to stand in awe before God. We do not know the nature of the appearance before the shepherds, and it can hardly be described, but it is no wonder that the shepherds were afraid. Nothing like this had ever happened to them before.

The announcement was made to the shepherds and it is an eternal announcement for all time. There is no need for fear, for the angel is bringing only

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR DECEMBER 25, 1960

The Scripture

Luke 2:8-20

8 And in that region there were shepherds out in the field, keeping watch over their flock by night. 9 And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. 10 And the angel said to them, “Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; 11 for to you is born this day in the city of David a Savior, who is Christ the Lord. 12 And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.” 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

14 “Glory to God in the highest, and on earth peace among men with whom he is pleased!”

15 When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” 16 And they went with haste, and found Mary and Joseph, and the babe lying in a manger. 17 And when they saw it they made known the saying which had been told them concerning this child; 18 and all who heard it wondered at what the shepherds told them. 19 But Mary kept all these things, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

"good news." (Verse 10.) The shepherds, like everyone else in Israel and Judah, shared the hopes for the coming of a Messiah. The hopes included the tradition that he would be born "in the city of David." Now, it is announced that both hopes have been fulfilled.

You will recall that the word for the gospel, the message of Jesus Christ during his ministry, was "good news." Here it is said that the fact that he is being born is good news. We often overlook the simplicity of these facts as we try to read theological concepts into the word "gospel" which are so complicated that even the theologians do not understand them.

Another "sign" that this child was indeed the Expected One is that he was "wrapped in swaddling cloths and lying in a manger." (Verse 12.) The shepherds could hardly comprehend what had been said to them, but they

were "wise men" in their own way, because they went to Bethlehem to see what had happened. When they saw, they believed, and they spread the good news in their own way on their return. (Verse 20.)

Elsewhere in the birth accounts we learn that wise men came from the east to see what had happened. It is interesting, however, that all the incidents surrounding this account in Luke have to do with the common, ordinary people. No kings, prophets or priests are involved. God's greatest gift was presented to mankind in humble surroundings to humble people.

The shepherds were among the poor people of the land. Bethlehem was a small village. The innkeeper probably had few rooms to begin with, far too few to accommodate those who came in for the census at stated periods. Although the people like Joseph and Mary who came to

be enrolled were poor, they were not accustomed to sleeping in the manger. As the years went on, the church looked back upon these surroundings as very significant. The Lord had come to the lowly.

Every phrase, almost every word of the accounts in Luke and Matthew remains precious to the believers. The fact that "Mary kept all these things, pondering them in her heart" is a precious phrase to many Christians. We infer from this passage that Mary herself was not absolutely certain what had come to pass, except that she had borne a son and she loved him. Future events could unravel themselves in due time.

Once again, we have the picture of God using the most common event to humanity, the birth of a child, to reveal himself in a special and perfect way. Indeed, Jesus of Nazareth, the Christ, is God's greatest gift.



Meaning for Today

THERE was a great deal of mystery surrounding the birth of Jesus. The shepherds stood in wonder at the appearance of the angel of the Lord to them. Matthew tells about the wise men who came from the East because they heard that one had been born "King of the Jews."

The effect of this lack of understanding was different from what it might be today. Those who did not understand were filled with awe. They didn't look for logical answers to their problem so much as they looked for a spiritual explanation.

We should approach Christmas with a great deal more awe and wonder than we do. Have you looked into a little child's face recently as he unwrapped a present or looked at a beautiful

Christmas tree? He doesn't understand, but he doesn't ask questions, either. It is sufficient to enjoy the moment to the fullest.

Twentieth century Christians have gone through an era when we had to have reasonable explanations for everything. So-called liberal or modern Christians have wanted to dig into the background of the New Testament text and find an explanation for every word that is there. For example, you still see articles discussing what star might have appeared at this particular time. Nobody seems to stop to ask the question as to whether or not this is an astronomy lesson or a religious revelation.

On the opposite side, conservative scholars have worked just as hard to prove by their own

sense of logic that the details of the text happened in a physical sense, just as the literal text has it worded. Thus, they have fallen before the temptation to "prove" something, just as much as anyone else.

The later life of Jesus gives us plenty of opportunity to study his teaching and his own thinking about his revelation of the Father to mankind. The time of his birth might best be used as a source of inspiration instead of education.

Another practical lesson that we never want to overlook in the birth account is the fact that this great event took place in the midst of common surroundings. Nazareth was a little town. The inn was a country town inn. There were no preparations made for the birth of a child, even inside the inn, much less in the stable of that inn.

If we aren't careful today, we look for Jesus Christ only in more pretentious surroundings. We have built churches and altars and sanctuaries. Worship ought to give us the conviction of his eternal presence everywhere.



Christmas in Poetry

A CHRISTMAS HYMN

7.7.7.7.D

Thou who didst surprise the earth,
Coming in a Babe at birth
To a strange and humble place,
With a wondrous gift of grace,
Do surprise us in this hour
With the Infant's unseen power.
In our darkness show the way,
Dwell in us this Christmas Day.

Thou didst send thy gift of grace,
Given to redeem the race:
Then the Baby, but a Child;
Now the Savior, undefiled!
As the guiding star above
Told the world of highest love,
Let us, too, our voices raise
In glad songs of Christmas praise!

Make each heart a Bethlehem—
Fit abiding place for Him.
Let the songs of angels there
Be the songs that nations share;
May the wise men in all lands
See the star that o'er Him stands.
Grant that soon all men will sing
Praises to the Infant King! Amen.

by Daniel B. Merrick

TUNE: *St. George's, Windsor*

YULETIDE MEMORIES

A Christmas came when funds were low,
The winter cold, a grandma ill;
But how we children loved the snow,
And oh, what fun to slide down hill!

Again, one year in far Cathay
Our earthen lamp gave meager light;
Yet as deep darkness shut out day
That little lamp shone passing bright.

Our fuel, of bean waste pressed in straw,
Gave forth some warmth if one stayed near;
And Christmas time, though chill and raw,
Was full of comfort, love and cheer.

So now once more, the whole world through,
Comes Yuletide with its memories sweet;
And may this season be for you
With light and warmth and joy replete.

by Lyrel Teagarden

EARTH'S FIRST CHRISTMAS

The crowded streets of Bethlehem
Still echoed with the sound
Of weary pilgrim's angry words
Where restless throngs stood 'round,
When far beyond the busy mart,
This holy sacred night,
The shepherds left their sleeping flocks
To watch a wondrous sight.

They saw the first bright Christmas star!
They heard the angels sing
"Fear not, for unto you is born
A Saviour, Lord and King!
They saw the heavenly choir descend
In robes of sparkling white!
For heaven and earth were lighted
On that December night.

"Glory to God in the Highest,"
Was sung as Christ was born
The gift of love to all the world
On earth's first Christmas morn.

by Clara Ross Baxter

The Tambourine, The Trumpet, And The Big Bass Drum

The Story Behind the Salvation Army Bands

SINCE the first Christmas Eve when angels bent close to earth to "touch their harps of gold," music has been part of the pageantry surrounding Christ's birthday.

At this time of year, shoppers hurrying from store to store hear the strains of familiar carols over the traffic's noise. The source is a small band of blue-coated men and women—The Salvation Army—collecting gifts in red kettles on behalf of the poor.

At Christmas, The Salvation Army seeks to bring joy to all corners of the community—to the sick, to the distressed and especially to children. And music accompanies almost all of the giving.

In hospital wards, the caroling lends a festive air as bonneted lassies pass among the beds handing out packages and Christmas greetings.

In homes for the aged, in prisons and at the numerous parties given by The Salvation Army, the music Salvationists play awakens memories of Christmas past, and kindles the spark of the Christmas spirit.

While their band music is perhaps most often connected with Christmas in the public's thoughts, it is an important part of The Salvation Army's year-round program of seeking to meet human needs and extending God's kingdom on earth.

The first Salvation Army band was formed in 1878 in England quite by accident. A young captain stationed in Salisbury

was bruised and beaten by mobs when he tried to preach in the open air. He had all but given up when help arrived from an unexpected source.

A burly builder, Charles Fry, and his three sons offered their services as bodyguards. Builder Fry played the cornet and his sons played other brass instruments. When they joined the Salvationist as protectors, they brought along their horns and accompanied the hymn singing—and the first band was born.

In those days, as today, brass band music was popular in Great Britain, particularly with the working people. It is no wonder that the evangelists, trying to reach the laboring class in the slums, should adopt the brass band. General William Booth, founder of The Salvation Army, saw the value of music in attracting people to outdoor meetings, and ordered his followers to learn to play instruments. The formation of local Salvation Army bands snowballed in the years that followed.

The big bass drum was not at first among The Salvation Army's musical "weapons." But as soon as Salvationists discovered how its booming enlivened outdoor meetings and inspired singing, the drum was seldom absent. In outdoor services, the bass drum has often been turned on its side and used as a penitents' bench.

A drawing of the Biblical Miriam holding a timbrel or tambourine, an instrument of Old

Testament times, reportedly inspired early Salvation Army lassies to add tambourines to the band. The tambourine, jingling along with the hymn singing, also served conveniently as a collection plate.

Today there are 50,000 trained Salvation Army bandmen around the globe. Most are members of The Salvation Army who work at regular trades or professions and pursue their "ministry through music" in their leisure time. Many, both here and abroad, are so proficient that they make recordings, perform in concert and are heard on radio and television programs.

Long before the seventy-six trombones of Meredith Willson's "Music Man" marched onto the Broadway stage, a parade of Salvationists with their trumpets and drums had inspired Mr. Willson to compose another song. Not as well known as "Seventy-six Trombones," but equally stirring, is "Banners and Bonnets," a musical tribute to The Salvation Army.

As Salvation Army bands pass through the main street of cities or along the cobbled alleys of the slums, they carry a message of joy in their stirring marches, or of hope in the words of the familiar hymns.

"Could you love the unloved in the spirit of the Lord?" asks the words of Mr. Willson's song. "That's the creed of an Army, a God-fearing Army, marching with trumpet and drum. With banners and bonnets, they come!"



Ten Colleges and Seminaries Approved For Membership in Unified Promotion

ST. LOUIS, Mo.—Applications of ten colleges and seminaries were approved for membership in Unified Promotion in a meeting of the Unified Promotion Board of Directors held here Nov. 28 and 29. The institutions will enter Unified Promotion on July 1, 1961, according to Spencer P. Austin executive secretary.

The ten schools are Drury School of Religion, Springfield, Mo.; Missouri School of Religion, Columbia, Mo.; William Woods College, Fulton, Mo.; Christian College, Columbia, Mo.; Culver-Stockton College, Canton, Mo.; Christian Theological Seminary, Indianapolis, Ind.; Hiram College, Hiram, Ohio; Jarvis Christian College, Hawkins, Texas; Texas Christian University, Fort Worth, Texas; and the Kansas Bible Chair, Lawrence, Kansas.

"It is hoped," Dr. Austin pointed out, "that the churches will give these schools strong support in the first six months of 1961, so they may enter Unified Promotion without deficits and will bring into Unified Promotion a strong basis of support."

Addition of these educational institutions will bring the number of agencies participating in Unified Promotion to a total of 69. The move is an effort to involve the schools more intimately in brotherhood life.

The ten schools are expected to bring into the central promotional fund the resources which they receive annually from Christian Churches, according to Dr. Austin. In 1959-60 the receipts of the ten

schools from churches amounted to approximately \$400,000. Churches will be expected to channel this giving through Unified Promotion after July 1.

It was reported to the board in the St. Louis meeting that churches gave \$1,204,062.53 for support of outreach causes through Unified Promotion from July 1 to October 31, 1960. This represents a gain of 19.34 per cent over the same period in 1959, but it was pointed out by Dr. Austin that giving is 9.6 per cent behind the schedule which must be maintained to reach the 1960-61 goal of \$7,559,184.

Guests in the board meeting were state and area secretaries who are the state directors of Unified Promotion, state promotional committee chairmen and a number of state board chairmen.

DR. WEARE ON FURLOUGH

BURNS, ORE.—Dr. Clifford Weare, missionary to the Congo, is living at his home here during his furlough from the mission field. Groups which would like to hear him are requested to clear their dates through Ira L. Paternoster, Department of Resources, United Christian Missionary Society, Indianapolis, Ind. —Ray S. Hewitt.

Buena Stober Writes of Another Congo Adventure

Retiring Missionaries

INDIANAPOLIS—Among missionaries who have recently retired or plan to retire soon are Miss Buena Stober, Miss Georgia Bateman and Mrs. Wilma Jaggard, missionaries to the Republic of the Congo.

The first two plan to retire June 30, 1961, and Mrs. Jaggard retired June 30, 1960.

Of her last trip out of the Congo, Miss Stober wrote as follows:

"Frank Coburn and I left Mondombe about 11 A.M. mid a shower of tears from my Congolese women friends and many thanks to Frank for putting in the big cistern to the hospital water system for which he had spent a good 10 days at Mondombe.

"The truck was loaded with the queerest cargo you could dream up: a retiring missionary, a steer for Wema to butcher, nine rabbits, the five Wema masons, Bakers' parrot going to live with the Weares at Wema, and four chickens. (My two that were left were supposed to be delivered alive, but the sentry misunderstood and dressed them so we froze them the night before.)

"Our fried rabbit was almost too frozen to eat also, and in putting up the lunch I just supposed Frank had a cup; but he didn't and so when we started to drink our coffee, I gave him the cup off the thermos and thought I'd drink mine from the thermos. It wouldn't cool off; and if you've ever tried drinking from a thermos, you will know what a lively time I had losing most of the coffee but managing to get my medicine down anyway.

"The first part of the trip the steer was lying down and quiet, but after a while he decided to stand up; and then he tried to figure out a way to get out of that moving horror. He was pretty well tied around the head and one front leg, but his back legs were free.

"He experimented until he found he could get one front leg and one back leg over the side of the builders' truck. I screamed. Frank stopped the truck and opened the door in the steer's face, so he decided to back down in the truck and try another method. Frank didn't approve and tied the back legs. And thus we made it into Wema about four P.M. amid shouts of the villagers who had never seen any cattle before."

CHRISTMAS JOY

Invite the Christmas joy into your heart
And share the ecstasy of Christmas day;
Too bad to hear the songs and have no part,
Or see the star and walk the other way.
Let go the thing which joy cannot abide
And turn the heart that it may then receive
The warmth and happiness of Christmas-tide
That come to dwell in all who will believe.

Despite the threat of war or rocket din,
The heav'nly message still is one of peace;
And modern man must let the glory in,
Receive the joy and cause the strife to cease.
Receive, ah yes, receive, and pray, and give.
Pray for a heart in which true joy can live.

by Carlton C. Buck

Hospitality Sidelights

Orchids in Louisville To Disciple Leadership

LOUISVILLE, KY.—Mrs. Victor L. Baltzell, who was chairman of hospitality for the recent assembly of the International Convention of Christian Churches held here, tells of some sidelights that conventioners might have missed at the Disciples "big meeting."

Loren E. Lair, convention president; Gaines M. Cook, the executive secretary; and Perry E. Gresham, the new president, all received "Kentucky Colonel" commissions at the convention.

Harold Edds, who assisted the International Convention staff, also received a commission at a ceremony at the convention evaluation breakfast. Lively Wilson, the general chairman of the local committee, made the presentation. Mrs. Baltzell then presented a commission to Mr. Wilson.

Guest speakers and officers of the convention received beautifully decorated baskets of fruit. The ladies received orchid and chrysanthemum corsages. The two "first ladies," Mrs. Lair and Mrs. Gresham, were presented with large orchids.

Home and State Missions Planning Council Met in St. Louis, Nov. 30—Dec. 2

ST. LOUIS, MO.—The Home and State Missions Planning Council met here in its biennial session Nov. 30 through Dec. 2.

The purpose of this planning organization is to study the needs and missionary opportunities of the church in the United States and Canada and, on the basis of such recognized needs and opportunities, to prepare and make available to member organizations plans, programs and materials.

Following general sessions in which the total program and responsibility of the various agencies of the brotherhood was discussed, the nine standing committees of the council met separately.

Elected to serve for the following biennium were: Loyal S. Northcott, Tyler, Tex., chairman; Kenneth L. Kuntz, Hannibal, Mo., vice-chairman; Earl H. Van Doren, Seattle, Wash., recording secretary; Lester B. Rickman, Jefferson City, Mo., treasurer; and J. Clinton Bradshaw, Indianapolis, Ind., administrative secretary.

Willard M. Wickizer, Indianapolis, is retiring from the latter office after having served in this capacity since its beginning.

Seminary Leader Dies



Charles Lynn Pyatt

Charles Lynn Pyatt, for 33 years a member of the faculty at The College of the Bible, Lexington, Ky., died Nov. 19.

Since 1953 Dr. Pyatt had been dean emeritus. From 1920 to 1953 he was Professor of Old Testament, assuming the Dean's office in 1938.

A native of Jacksonville, Ill., he earned the A.B. degree at Transylvania College in 1911. A year later he was awarded the Master of Arts degree from Transylvania and a classical diploma from The College of the Bible. He received the B.D. degree at Yale Divinity School, the Th.D. at Harvard University and honorary doctorates from Transylvania and Atlantic Christian College.

Dr. Pyatt served as minister of two churches; Central Christian Church, Gary, Ind., and Centenary Christian Church, Indianapolis, Ind. During World War I he spent 18 months overseas with the YMCA.

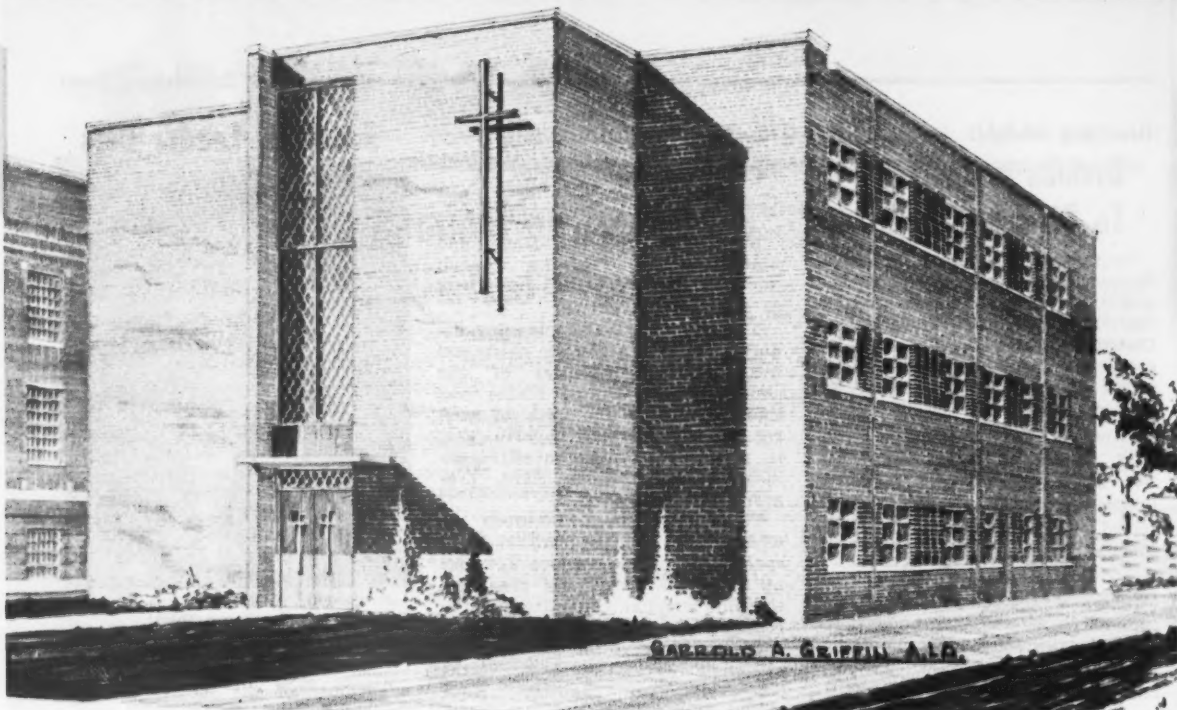
He was a founder of the American Association of Theological Schools and served as its Executive Secretary from 1946 to 1952. For a number of years he served as chairman of the Association's committee on accreditation and achieved widespread respect for his academic vision among the theological leaders of America. He was a director of the Board of Higher Education of the Christian Churches and for two years served as its vice-president.

Dr. Pyatt had been a member of the Council for Clinical Training of Theological Students, the Commission on Religion and Health of the Federal Council of Churches of Christ in America, the Commission on Clinical Training, and the Society of Biblical Literature.



Photo by Robert Steinau

BEAMING following Perry E. Gresham's election as president of the International Convention of Christian Churches at the Louisville assembly are Dr. and Mrs. Gresham. He is president of Bethany (W. Va.) College. The hospitality committee presented the orchid to the new Disciples "first lady."



FIRST CHRISTIAN CHURCH, Wellington, Kan., dedicated this new education building on Oct. 2. Some 1,748 persons attended the day's services. Out-of-town speakers included Dr. G. Edwin Osborn, professor at The Graduate Seminary, Enid, Okla., and Tom Parish, former pastor and now minister at Central Church, Wichita, Kan. Ted D. Hurst is pastor of the church.

Building News in Focus

FIRST CHRISTIAN CHURCH, Waycross, Ga., recently dedicated this new sanctuary with Dr. Riley B. Montgomery, president of The College of the Bible, Lexington, Ky., as the speaker. Edward Adams, Jr., is pastor of the church.



AURORA CHRISTIAN CHURCH near Denver, Colo., dedicated its new sanctuary and education building on Oct. 16 to replace the church plant which was destroyed by fire in April, 1959. Shown is the interior view of the sanctuary which will seat over 400. The education unit is called Bemis Hall in honor of a former minister, A. R. Bemis. Alvin Houser is pastor of the church. Maurice Lyerla, executive secretary of the Colorado Christian Missionary Society, was the speaker for the dedication service.





FIRST CHRISTIAN CHURCH, Pittsburg, Kan., dedicated this new education unit Nov. 6 with Dyre Campbell, executive secretary of the Kansas Christian Missionary Society, as the speaker. This \$85,000 addition provides 85,000 square feet of usable floor space and is air-conditioned. N. Gayle Fischer is the pastor.



TEN-YEAR-OLD MOUNT LEBANON Christian Church, Pittsburgh, Pa., dedicated this new sanctuary along with additional education space on Oct. 9. Dr. Perry E. Gresham, president of the Bethany College, Bethany, W. Va., was the speaker. Clarence H. Schnars has been pastor of the church since it was first organized.

THIS EDUCATION UNIT (left) was dedicated on July 10 by First Christian Church, Guthrie, Okla., at a cost of over \$150,000.00. Dr. Wilfred E. Powell, professor of religious education at The Graduate Seminary, Enid, Okla., was the guest speaker for the day. The sanctuary was completed in 1956. J. Wilfred Walker is the pastor.



CHRISTIAN TEMPLE, Baltimore, Md., is constructing two new units to provide facilities for additional Christian education and fellowship needs. The new buildings will harmonize with the Georgian design of the present sanctuary and Alnslie Memorial. Frederick W. Helfer is pastor of the church.



THIS NEW SANCTUARY for First Christian Church, Charleston, S. C., was first used on Oct. 30 and dedicated with special services on Nov. 20. Charles C. Thompson, former pastor of the church, was the speaker for the dedication. W. C. White is pastor of the church.

CAMPUS COVERAGE

Record Enrollment of Disciples at Nashville

NASHVILLE, TENN.—Fifty Disciples of Christ students are studying in the Nashville University Center under the auspices of the Disciples Divinity House for the 1960-61 school year.

Dr. Herman Norton, dean of the Disciples Divinity House, and acting dean of the Vanderbilt Divinity School, reports that this is the largest Christian church group ever to pursue professional and graduate courses in the university center and represents a gain of four over the previously high enrollment of the 1959-60 session.

In the group are 14 new students preparing for the pastoral ministry and two who are undertaking work for graduate school degrees.

The students are from 18 states and two foreign countries.

Thirty-one of the students are preparing for the pastoral ministry; the remainder are pursuing work leading to missionary and teaching appointments.

Thirty-nine churches in Alabama, Kentucky and Tennessee are served by Disciples of Christ students from the university center.

Four Corners of the World Meet at TCU

FORT WORTH, TEXAS—The four corners of the world meet here on the Texas Christian University campus this year in the persons of 51 students whose homes are in foreign lands. The 14 women and 37 men represent 24 countries.

With 6,308 students the university has the second largest total enrollment in its 88-year history this fall. This includes the largest freshman class ever and the biggest enrollment of day-school undergraduates.

Among the foreign students the largest representations are from China with 9, Mexico with 6, and Canada with 4. Other countries include Iran, Korea and Japan with 3; followed by Hungary, Ecuador, Australia, India and South Africa with 2; and Argentina, Germany, Cuba, Jordan, Lebanon, Egypt, France, England, Chili, Greece, Bolivia, Yugoslavia and Holland with 1 each.

The first foreign student to work on a Ph.D. degree at TCU is enrolled this fall—29-year-old Aleksander Svager of Yugoslavia, who holds a \$2,500-a-year fellowship in the new doctoral program in the physics department which started in September.

Disciple Professor in Puerto Rican Seminary



EUGENE W. BRICE, an ordained minister of the Christian church, was recently installed as professor of Old Testament in the Evangelical Seminary of Puerto Rico. He holds the A.B. degree from Texas Christian University, the B.D. degree from Brite College of the Bible, Fort Worth, Tex., and the M.A. degree from Yale University.

"Green Light" Received For Campaign at Hiram

HIRAM, OHIO—Hiram College has received the "green light" to launch the first phase of a multi-million dollar capital funds campaign in 1961, President Paul F. Sharp has announced.

The Board of Trustees, in its fall meeting here, also approved a plan to conduct a survey of the Hiram college's existing facilities, the present uses of buildings and projects and how they can be better used in the future. The facilities survey would be a prelude to the launching of the financial campaign next year.

In another action, the Board of Trustees urged the college officials to proceed immediately to obtain a bank loan to begin construction of a new 65-man dormitory. Earlier approval had been given to obtain federal funds. An application for a \$225,000 construction loan from the Federal Housing and Home Finance Agency has been re-submitted. In the closing moments of the last session of Congress, additional funds were voted for college construction which necessitated re-admission of Hiram's application. The board's action to secure an intermediate bank loan will allow the college to begin construction plans immediately while the federal loan is being processed.



RELIGIOUS VOCATIONS STUDENTS at Lynchburg College, Lynchburg, Va., for the current academic years are pictured above. At the top left, are: Dr. Virgil Hinds, associate professor of religion, and Joseph Nelson, Jr., assistant professor of religion. Fourth from the left, top row, is Allen B. Stanger, director of religious activities.

Religion in National Life Is Discussed by Senators from Hawaii

HONOLULU, HAWAII—The First Chinese Church of Christ (Congregational) and the First Christian Church (Disciple) of this city, sponsored a public forum with their respective United States senators on "The Place of Religion in National Life."

Senator Hiram L. Fong (Rep.) is an active member of the First Chinese Church and Senator Oren E. Long (Dem.) is an elder and trustee of the First Christian Church.

The two men met as a panel in the Master's Hall of the First Chinese Church, spoke informally and with no political implications. Each gave his views which were very similar in nature and emphasized the religious background of our nation and the part religion plays in the lives of our national leaders today.

Senator Long cited the Mayflower Compact, the Declaration of Independence and the constitution as examples of our Godly heritage and pointed out how more recently the military has stressed our dependence upon God in the Code of Conduct for the armed forces.

Reference was made to Senator Green of Rhode Island and his one mistake of not giving active leadership to an important bill and how it was defeated, making the point that every man has a moral and religious responsibility to his nation and that the leaders will be about as religious as their constituents.

Senator Fong quoted from his speech made before the student body of LaFayette College: "We believe that peace can be attained in our world, but it must be achieved without the sacrifice of freedom for all people. We must maintain a strong defensive force until we have assurance that disarmament means inspections of all nations and agreements are more than mere pieces of paper."

Senator Fong also referred to the group of senators that meet each week in Washington for prayer and inspiration, pointing out that headlines are directed to the unusual and evil rather than the daily usual good that goes on in our world.

During the question and answer period each confirmed his faith in a bright and hopeful future in our national life and urged each person to assume a personal responsibility for Christian influence around the world.

A musical program and refresh-

ments made the evening a very real success. Civic leaders including church people of all races and religious backgrounds mingled in friendly fellowship.—GEORGE A. JACOBS.

Seminary Students Are Entertained at Danbury

DANBURY, CONN.—The annual Campbell Club dinner given here by Central Christian Church to Christian Church students in the seminaries along the eastern coast, was held Nov. 4.

Forty-eight faculty members, students and wives were guests of the church at a turkey dinner with an equal number of members of the church serving as hosts. Yale Divinity school was represented by 24 persons, Union with 19 and Hartford with five.

Following greetings from the minister, George W. Morris, introductions were given by Don McChord, Paul Payne and Paul Crow. Jim White, program chairman of the Yale Campbell Club, led in group singing and gave a humorous recitation.

Dr. Parker Rossman of Disciples House, New Haven, reported on his trip to Europe this summer as a member of a Church World Service team. With motion pictures and slides he spoke in particular of four significant churches which he visited in London, France, Italy and Poland.

The benediction was given by Harry Baker Adams of the Yale Divinity School. Special guests included Dr. and Mrs. M. Searle Bates of the Union faculty, and Mr. and Mrs. Norwood Tye, missionaries to the Philippines and now studying in New York. A period of visitation and fellowship concluded the evening.—GEORGE W. MORRIS.

Completes 12-Year Part-Time Pastorate

COLUMBIA, Mo.—Kermit Crawley, business administrator and teacher here at Stephens College, recently completed a 12-year part-time pastorate with the nearby Oakland Christian Church.

Evert Millard became the full-time minister for the church on Aug. 28.

Achievements at the Oakland church during the past 12 years include the addition of a social hall annex and education building, a new steeple, an organ, a prayer chapel, a library, audio-visual equipment and the development of a functional church organizational plan.

Named Staff Chaplain For the 15th Air Force



—USAF Photo

CHAPLAIN (Colonel) Floyd S. Smith has been named staff chaplain for the 15th Air Force with headquarters at March Field, Calif. He will have supervision over 78 chaplains at 19 bases. Born in Neosho, Mo., Chaplain Smith graduated from Phillips University, Enid, Okla. His pastorates before entering military service included Concordia, Jewell, Junction City and Stafford, all in Kansas.

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TRIBUTE TO HARRY BRUCE HOLLOWAY

By Jesse M. Bader

General Secretary
World Convention of Churches of Christ (Disciples)

SOME say it with flowers, but I desire to say it with words, in a tribute to Harry Bruce Holloway of Indianapolis, Ind. What I say by way of a deserved tribute to him for his 30 years of service to the World Convention will be an expression also of his many friends across the world.

Harry and I began our services together at about the same time, first in behalf of our brotherhood with The United Christian Missionary Society, which was located in St. Louis. That was in 1920.

Also, we began our services in behalf of the World Convention at the same time, with the Washington Assembly in 1930. At the first World Convention he was elected transportation secretary and I was elected the general secretary. We have worked together since.

For 30 long years Harry Holloway has served the World Convention and served it well as its transportation secretary. Beginning with Washington, he has helped to prepare for and hold the other five assemblies: in Leicester, England; Buffalo, N. Y.; Melbourne, Australia; Toronto, Canada; and Edinburgh, Scotland. For each assembly he has handled the transportation arrangements in a most efficient way.

During these 30 years I have had many opportunities to know this man intimately. I have no hesitation in saying that Harry Holloway is one of the finest laymen our world brotherhood has produced.

One of his most notable traits is his loyalty and faithfulness as a member of the local churches where he has lived. He works at the job of being a member of the church.

Harry has unusual ability as an organizer and as an administrator. No one can work with him very long without realizing this.

While each World Convention has required certain skills in handling transportation problems, the greatest test came to Harry in handling the transportation responsibilities for the Edinburgh World Convention. There were 2,667 from the United States, Canada and Puerto Rico whose registrations and travel were handled through him.

Unless one is on the inside, when it comes to preparing for and holding an overseas world convention, he has no idea of the immense



Photo by Doris M. Ho, Indianapolis

amount of work involved. Each delegate needs personal attention, since no two delegates desire the same travel plans.

Before the Edinburgh convention, Harry Holloway requested that he not be re-elected as transportation secretary for another term. Last June 19 he was 81 years old. The nominating committee of the World Convention reluctantly acceded to his request. This is one of those times that some of us wish that this good man was at least 30 years younger in order that the World Convention might continue to have his valuable services.

As a token of its esteem and appreciation of this servant of Christ and the church, the World Convention at Edinburgh presented him with a sterling silver tray with this inscription:

Harry Bruce Holloway, transportation secretary, World Convention of Churches of Christ, 1930-1960. Loyal co-worker—effective organizer—sincere friend—faithful leader among laymen—dedicated Christian and churchman. To him, the World Convention presents this token of its deep appreciation for his long and distinguished service in its behalf during the past 30 years.

A grateful world brotherhood says to Harry Holloway, "We salute you—we thank you—and we say, God bless you!"

Leadership Changes

Theodore R. Leen to First Church, Ardmore, Okla., from First Church, McKinney, Texas.

Robert W. Steffer to position as Protestant director of religious education for the U.S. Army Armor Center, Fort Knox, Ky., from First Church, Bowling Green, Ky.

David W. Hicks to First Church, Windsor, Mo., from Millville Church near Frankfort, Ky.

Frank A. Mullen, Christian church minister, to position of executive director of the Neighborhood Youth Branch of the YMCA of Greater New York.

Joel E. Vause, retired minister, closed an ad interim ministry at Wrightsboro Road Church, Augusta, Ga., on Sept. 30 and began a similar ministry at First Church, Belvedere, S. C., on Nov. 6.

Dale Wolff has been called to serve as assistant to the minister at Central Church, Jacksonville, Ill. He is a student at MacMurray College.

Jim McCall to Christian Church, Smith's Grove, Ky., from First Church, Hartshorne, Okla.

Raymond L. Alexander to Woodland Church, Lexington, Ky., from First Church, Washington, N. C.

Miss Dorothy Jo Garrett to Lubbock View Church, Lubbock, Tex., as minister of Christian education.

Homier Richardson to Christian Church, Phoenix, Ariz., as minister of Christian education from similar position at University Church, Berkeley, Calif.

Donald Helseth to Creighton Church, Phoenix, Ariz., from Moseley Road Church of Christ in Birmingham, England.

John T. Horber to Park Avenue Church, Des Moines, Iowa, from pastorate in Taylor, Tex.

George Reeves, Jr., to Sunset Park Church, Santa Monica, Calif., from First Church, Tucson, Ariz., where he was assistant minister.

Lewis G. Joachim to Clyde, Ohio, from pastorate at Perry, Ohio.

Richard J. Nelson is the new minister of Christian education for Central Church, Marshalltown, Iowa. He came to Marshalltown from a ministry in Huntington, W. Va.

Clinton B. Meininger to Central Church, Jefferson, Iowa, from First Church, Davenport, Iowa.

Ted C. Harris to Kenwood Church, Louisville, Ky., from First Church, Lawrenceville, Ga.

Mrs. Mabel Moorhouse to Central Church, Jacksonville, Ill., as executive secretary.

New Legislation Greatly Helps Refugee-Escapees

INDIANAPOLIS, IND.—The U.S. Congress has passed new refugee legislation which provides special American immigration entry for two main groups of refugees. These are refugee-escapees and Dutch Indonesian refugees, and the Christian churches have accepted responsibility for some of them.

Members of the Christian churches can greatly aid these people by providing homes and jobs, according to the Department of Christian Action and Community Service, The United Christian Missionary Society, which maintains headquarters here.

Nearly 100,000 former displaced persons and more recent escapees in Western Europe await their resettlement opportunity. Now 25 per cent as many as those emigrating to all other Western countries may enter the United States under parole until June 30, 1962.

Parole entry means temporary admission to the U.S.A. without a visa, at the discretion of the Immigration and Naturalization Service, in the same manner that most of the Hungarians were brought into the country. This law provides for permanent admission retroactive to actual arrival date when the parolee has lived in the U.S.A. for two years.

Sponsors are needed before the parole processing overseas can be completed.

Since 1945, more than 236,000 Dutch refugees have been forced to leave Indonesia and return to Holland, leaving everything behind them. Special American legislation has helped thousands of these people to come to new futures in the U.S.A.

Public Law 85-648 now adds an additional quota of 3,136 families permitted to come into the U.S.A. until June 30, 1962. The entry is by special immigration visa issued by American consulates in Holland; all Dutch Indonesian refugees come from Holland and not direct from Indonesia. The Netherlands Emigration Service helps the Dutch refugees coming to America by full or partial payment of transportation costs and medical insurance.

Interested members of the Christian Churches can take the first steps by deciding that they actually want to help somebody and are willing to interest the whole church in the idea. They can request a list of persons for whom the Chris-

tian Churches are responsible from the Department of Christian Action and Community Service, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind. They can find work for the head of the family and adequate housing. These need not be specific at time of sponsoring.

The Refugee Resettlement Program of the Christian churches has this past year placed 65 persons. Assurances for 30 additional families have been given by Christian churches and individuals. There is an additional list of 35 families that have not been placed.

Since 1948, the program has placed 1,054 people.

National Evangelist, John W. Frye, Plans Retirement on Dec. 31

INDIANAPOLIS, IND.—John W. Frye, national evangelist for the Department of Evangelism of The United Christian Missionary Society since 1947, has announced his retirement from that position, effective Dec. 31.

During these 13 years, Mr. Frye has served more than 300 churches with a program of visitation and preaching evangelism, and has welcomed 5,000 persons into the fellowship of the Christian Church.

Before becoming affiliated with the United Society as southern area evangelist during the Crusade for a Christian World program, Mr. Frye held pastorates in Michigan for 23 years.

In 1957 he was called to Puerto Rico to introduce and lead a program of visitation evangelism, and he has also served our Canadian churches.

A native of Virginia, Mr. Frye received training at Central Military Academy, Virginia; Johnson Bible College, Kimberlin Heights, Tennessee; Hiram College, Hiram, Ohio, and Southern School of Divinity in Texas. He has had advanced study in the University of Michigan, Ann Arbor, and Union Theological Seminary, New York City.

Mr. and Mrs. Frye will continue to make their home in Sand Lake, Michigan.



John W. Frye

Relax

Ties That Bind

An estranged couple was reconciled and they explained to friends that troth is stronger than friction.

Then Silence Reigns

Children busy, never still.
Bigger notions, stronger will.
Clothes and toys spread all around,
Shoes and stockings can't be found.
Little hands in cookie jar,
Party dishes tables mar.
Finger prints on window panes.
Time for naps, then silence reigns.

Nap time over, up—and then
Out the door, and in again,
All dressed up in Mother's things,
High-heeled shoes, lipstick and rings.
Stories, kisses, prayers are said,
Silence reigns—cherubs in bed.
Parents say, with tender smile—
"Such a day! But well worth while."

—Grace L. Ashton

...

When a woman is on a diet,
that sneaked snack is the
pause that refreshes.

—F. G. Kernan



"Oh, mother, don't be silly!
What do you know about love?"



"You Are What You Read"

Book of Revelation

The Apocalypse Today. By Thomas F. Torrance. Wm. B. Eerdmans Publishing Company. 155 pages. \$3.

Dr. Thomas F. Torrance, Professor of Christian Dogmatics, University of Edinburgh, co-editor of the *Scottish Journal of Theology*, and a congenial follower of Barth, has produced an interesting and scholarly book, *The Apocalypse Today*.

The format of the volume is unique in that Professor Torrance begins each study with a chapter or more from the Apocalypse. The exposition which follows, carefully drawn and succinctly stated, is suggestive of the fine homiletical style which characterized the original material. Early in the book the author makes this definitive statement: "Apocalypse or Revelation is the unveiling of history already invaded and conquered by the Lamb of God. Apocalypse means the tearing aside of the veil of sense and time to reveal the decisive conquest of organic evil by the incarnate Son of God. Apocalypse means the unveiling of the new creation as yet hidden from our eyes behind the ugly shape of sinful history. There is to be a new creation which is the out-working of the cross in the teeth of all the principalities and powers of darkness."

The book is stippled with pensive phrases and sentences indicative of careful scholarship and originality of communication. For instance, in commenting on the most difficult 20th chapter of Revelation, he says, "We must remind ourselves again that these are apocalyptic visions and not history. We have glimpses of an unseen world, and of its bearing upon world events here and now. . . . But all this is clothed in mysterious symbolical language and measured out in its span by an apocalyptic calendar."

Moreover, in discussing "The New Heaven and the New Earth" he speaks refreshingly: "As long as we are on this earth we must have the Church for only there do we learn of the Lamb of God and of Calvary. As long as we are on this side of eternity we need artifices and edi-

fices to keep the heavenly flame alive in our soul, but in the new creation all artificiality disappears. The new earth will be covered with the knowledge of God as the waters cover the sea, and the truth shall be so inscribed upon the hearts of God's children that they will not need any man to teach them."

After examining the final vision as presented in the Revelation, the able scholar concludes, "To participate in all that it reveals of the everlasting love of God and of the glory of the holy city a gracious invitation is extended to whosoever will. There is but one condition—to be thirsty."—G. CURTIS JONES.

Ministry of Paul

Paul's Message and Mission. By William Baird. Abingdon Press. 176 pages. \$3.

Anyone who deals with the life and work of Paul has touched the major literature of the New Testament. The real dynamic of Jesus is creatively alive in the outreaching ministry of the man from Tarsus. William Baird, Professor of New Testament at The College of The Bible, Lexington, Ky., has made a contribution to a clearer understanding of the message and mission of Paul.

This book will reward the reader's investment of time because it illuminates the fact that Paul understood the times in which he lived, was a part of those times, and presented the "good news" of Christ to those times. The author's thesis that Paul presented the "word of God" is, in itself, a worthy proclamation and reflects the largest possible concept of the *kerygma*.

The use of Greek words may be a limitation to the average lay reader, but it enhances the volume's value to the minister and interested Bible students. In addition, this book will be of clear help to the members of the Disciples of Christ who earnestly desire to understand their tradition in relation to the work of Paul. There is ecumenical value to this work in that the auditor will gather a better appreciation of the position of the Disciples of Christ.

Those who read this book will

find a higher appreciation of the message and ministry of Paul; and will discover a new challenge to rise to richer service for Christ in the best of the Pauline tradition.—KENNETH A. KUNTZ.

1961 Lesson Annual

Broadman Comments on International Sunday School Lessons, 1961. By H. I. Hester and J. Winston Pearce. Broadman Press, Nashville, Tenn. 458 pages. \$2.95.

This Southern Baptist commentary on the 1961 church school lessons has as its authors a college professor and local church pastor. These comments on the uniform lessons feature exposition of Bible material, lesson outlines, illustrations and visual aids. For the most part, the King James translation is used.—R. E. B.

Existentialism

The Existentialist Posture. By Roger L. Shinn. Association Press. 128 pages. \$0.50.

If you have heard a lot of talk about existentialism in recent years and still think you don't know anything about it, this is the book for you. If you think you do know a lot about existentialism, this Reflection Book will help you speak about it in words more clearly than you have done before.

The rise of the movement and the separate directions which have been taken by philosophers and theologians are clearly defined. There are plenty of examples. There is a good bibliography.—H. E. S.

For the Philosopher

Difficulties in Christian Belief. Alasdair C. MacIntyre. Philosophical Library. 126 pages. \$3.75.

This is an approach to Christian beliefs from the vantage point of the philosopher. The author is concerned with relating the philosophical view to the theological concerns of God, evil, miracles, morality, etc.—W. K. F.

NEW Bethany Press Books for 1961

FOR BETTER CHURCH MEMBERS

by Eugene May

How does the *new* Christian become a *good* Christian and valuable church member? How does he cope with the "disenchantment" which the author says almost inevitably sets in after being converted? This book was inspired by one pastor's extraordinary effort to assimilate 116 new members (who joined the church on a single Sunday) into the life and activity of the church. It is written directly and personally to the new church member. *Available in the Spring.*

CHIP THE CHIPMUNK

by Jessie Brown Marsh

Something exciting is always happening to Chip, his cousin Beaver, his light-colored squirrel cousin Stripey and "his lady," who lives in her cabin nearby on the lake shore. Children will delight in every thrilling adventure as Chip and friends play the "get-up game," ride in the red car and survive an earthquake. *Available in the Spring.*

MARICA OF PARAGUAY

by Marjory Spice

An enchanting story of a little ten-year-old girl of Paraguay. As we share some of Marica's unusual experiences we see the colorful customs, the gay fiestas, the unusual and the everyday experiences of the wonderful people who live at the faraway tip of South America. *Beautifully illustrated. Available in the Spring.*

ROADSIDE TABLES by Alberta Lunger

An appealing, mystical element is evident in this series of ten devotionals built around the theme of tables or refreshment areas as one journeys through life. Christianity began at a "roadside table" in an upper room. It continues as a daily banquet for all who are ready to eat and drink. *Available in the Spring.*

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THE CHOSEN PEOPLE by Osborne Booth

This informative narrative history of the Israelites is a general introduction to Hebrew history and religion. Illumination of the Old Testament faith leads the reader to a more complete understanding of Jesus. *Available now. 10C804 \$1.95*

THE FOOL OF GOD by Louis Cochran

Although it is essentially factual, this is a fictionalized account of the life of Alexander Campbell. It is the exciting story principally of Campbell the man rather than the religious leader. *Available January 1. 10F451 \$1.95*

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—Alexander Campbell



Letters . . .

Cook Contribution

Editor, *The Christian*:

May I express the hope that our whole brotherhood will be gratefully conscious of the tremendous contribution made by our executive secretary, Gaines M. Cook, toward the success of this, in many respects, our greatest convention. Only those of us who worked so closely with him, and his staff, in the local organization, can realize how "all out" he went to make this a great convention. I recall having said once that it must seem to us that God had raised him up for such a time and such a task as this. The Louisville convention powerfully re-enforces this conviction.

In every way possible he tried to make a convention that would be worthy of such a time. He left nothing undone, hoping to avoid the slightest racial tension, even to the selection of the headquarters hotel. Only a grateful brotherhood could match the effort that he made. His staff and the local organization did all they could to achieve his purpose.—HOMER W. CARPENTER, Louisville, Ky.

Service of Love

Editor, *The Christian*:

Here's a brief summary of our three-month service as supply minister for First Church, Honolulu, while Mr. and Mrs. George A. Jacobs made a three-month world tour.

Thirteen Sunday sermons on "Echoes from Encounters with God," an interpretation of the minor prophets, with contemporary application; three funerals; three weddings, plus other wedding counseling; three TV appearances with the executive of the Honolulu Council of Churches, Dr. Augustus Borleis; entertainment of two tour groups en route to Edinburgh, one of 18 from the mainland and one of four from Australia and New Zealand; writing of a weekly editorial for the church Newsletter; one lecture on Disciple history before the DSF group; taught the adult Bible class four Sundays for absent teachers.

Results: Nine accessions to the church, five by baptism, four by transfer, a net gain of two, there being seven removals by transfer to

mainland churches, pointing up one of the problems of our Honolulu churches: the transiency of many members. Also, we took care of the home visitation to elderly members, making contact in other homes as invited guests for social occasions. In addition, we "made" three cabinet meetings and three official board meetings. Of course, there was the expected daily chore of numerous telephone calls, and, finally, in the closing days of this brief interim ministry, I personally penned a long-hand note to each home of the church, encouraging members in faithful church attendance.

This will give a hint as to what an interim minister does!—NEAL K. MCGOWAN, San Francisco, Calif.

Long Service

Editor, *The Christian*:

It was with much interest that I read about the Bethany Christian Church of Evansville, Ind., honoring its church organist, who was retiring after 30 years of service. This is a long time, and I began to think about myself—I started to play the violin in our Christian church here in Blockton, Ia., the last Sunday in March, 1910, and still continue to do so; this made 50 years of service last March 27. Over this period of time many of those who accompanied me on the piano and organ have passed on as well as many of our ministers. At the present time my granddaughter, Sharon King, is the church organist.

I hope to be able to carry on my church music work for many more years.

With best wishes to you for publishing the wonderful articles in your fine Christian magazine, I beg to continue being a faithful Disciple of Christ. I am 73 years of age.—ROY C. KING, Blockton, Ia.

Today's Needs

Editor, *The Christian*:

Let us point out the need for greater support of missions in this Decade of Decision.

Returned chaplains are today telling the church to send missionaries to China, Japan, and to the whole wide world if they want a free and happy tomorrow. They tell us that

the message of Jesus Christ is vital to permanent peace, which all men everywhere are seeking.

Some who have spent as many as three years in concentration camps in Japan, if you please, are preparing to return with the gospel of Jesus Christ, the only way to peace.

The church is flowing in money. It would be no sacrifice today to share in missions. The starving millions are fed from our bounty. Good! Why should these same millions not be fed the spiritual food, which is ours today, but may not be ours tomorrow?—MISS RUTH MUSGRAVE, Waxahachie, Texas.

Warning of Hazard

Editor, *The Christian*:

I hope the brotherhood will consider the article by Ray Alexander (*The Christian*, Aug. 21, 1960), "Unwanted at 50." I am not in that age category yet, but I have heard church committees on too many occasions say that they would consider only those ministers below 50.

Don't you forget it—younger men do see this occupational hazard. Within a few years we will have more of the aged than young in our churches. The most popular minister in our young people's conference last summer was 65. If a minister is no good at 50, someone should warn him before he is thirty.—NEAL WYNDHAM, Columbia, S. C.

Welcome Needed

Editor, *The Christian*:

I have read "Welcome Stranger" by Bernard C. Meece in the September 4 issue of *The Christian*. I think that there is a message to all church members in this fine article. We should make it a point to notice our visitors and make them feel welcome in our church.

I am a recent member of the First Christian Church in Commerce, Texas. One thing which made this church appealing to me was the way I was made welcome during the month I visited before placing my membership there.

I read *The Christian* every week and enjoy it very much. I especially enjoy the news of other churches.—RONALD THOMAS, Cumby, Texas.

Hastings, Neb., Church Celebrated Its 75th Anniversary Oct. 30

HASTINGS, NEB.—First Christian Church here celebrated its 75th anniversary Oct. 30 with special services morning and evening. Earle Barclay, minister, gave the morning sermon on "Days of Remembrance."

A fellowship supper was held in the evening with many guests present. At the evening service, Harry G. Parsons, minister 1939-47 of the church here and now pastor at Budd Park Christian Church, Kansas City, Mo., addressed the group on "This Is Your Life." Also a brief history was given by Mr. and Mrs. Ray Bartlett.

The church was organized under the auspices of the Nebraska Christian Missionary Society by R. C. Barrows, a pioneer evangelist, in 1885. Until 1887 the congregation was served by students from Christian College, Fairfield, later Cotner. W. T. Maupin was the first regular minister and continued until 1889.

The first building was a one-room brown frame erected in 1889 on the site of the present church at 4th and Lexington. The Ladies' Aid Society had purchased the lot with funds raised by baked goods sales and serving meals. In 1911 the present building was erected, and was remodeled in 1927-29.

During these 75 years the church has had 19 ministers, among whom were H. J. Kirschstein, H. G. Wilkinson, H. S. Gilliam, Robert A. Schell, Clarence E. Lemmon, George Walker Buckner, editor of *World Call*, Harold Fey, editor of *Christian Century*, R. L. Thorp, director of stewardship with Unified Promotion, Dewey I. Meranda, Harry G. Parsons, Charles Livingston and Earle Barclay, who came in 1955.

Nine young persons have gone from the church into full-time Christian service, including Guin Ream Tuckett, editor of *VISION*. Winona Wilkinson, retired missionary, was born while her father was serving as pastor of the church.—MRS. P. O. MARVEL.

Closes Interim Ministry

SHELBY, OHIO—R. T. Crowe has closed a five months' interim ministry here with First Christian Church. During the period there were 24 additions to the church and also church attendance was at a record high for the last ten years. Mr. Crowe has returned to his home in New Albany, Ind., and is available for supply work.

TOWARD A BETTER CHURCH

by Samuel F. Pugh

The Minister's Place in the Functional Church

SEVERAL persons have asked for an interpretation of the minister's place in the functionally organized church. Because of the importance of this subject we feel it wise to add the following words to that which we have said in previous columns on the functional church.

Blessed is the minister whose members do not expect him to know all the answers to all the questions and to come forth with those answers at the slightest invitation. And blessed is the church whose minister speaks out with conviction on strategic issues and yet knows when to stand by and allow the members to find their own answers to problems, and to know the joy of hard work and real achievement.

Too many churches expect the minister to set up the organization, plan the program, be present at the meetings of all eight departments, and make decisions that should be made by the departments themselves.

The minister is not and does not wish to be considered a dictator. Rather he is a resource person, an ex-officio member of every department, committee and organization. He would rather have new and creative ideas come from the members than for him to suggest every program and point out every need.

In the functional pattern of church organization the minister inspires, encourages, clarifies, interprets, assists, but he does not do the layman's work for him. He is always ready to counsel with a department chairman and may take the initiative in arranging such a consultation. When all departments meet at the church on the same evening the minister can visit each group briefly, answer questions, give guidance and go on to assist another group.

When the departments meet on eight different nights and each department expects the pastor to be present for its own meeting the pastor is overloaded and the members become too dependent upon him. Church leaders should be encouraged to take initiative, be creative, accept responsibility, all the while knowing that the minister will feel free to add his own suggestions and to assist in ways in which the members may need him. In fact, when things lag he will make every ef-

fort to get them going again.

The democratic principle will bring out more good ideas and a better program than the principle of an individual domination. When a program is based on need, the minister's list of objectives will be quite similar, though probably less complete, than that of the various departments. If the minister offers his list for use as the year's program and makes no effort to secure the ideas of the leaders, the church board may approve his program, but a good part of the work will be left for him to achieve.

Let the people accept responsibility for seeing the needs, setting the objectives, fulfilling their goals. Let the minister lead out without dominating, interpret the way without losing his own identity as the key leader of the church. Many churches have discovered this delicate balance and go forward as pastor and people in a spirit of growth and achievement.

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